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WHAT IS THE Y M C A?

A Study in the Essential Nature

of the

Young Men's Christian Association

BY

PAUL SUPER

Secretary, Personnel Bureau,
International Committee of
Young Men's Christian Associations

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TO YOU
ACTIVE WORKER
IN THE GREAT ENTERPRISE
OF
BUILDING MANHOOD

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INTRODUCTION.

Mr. Super has produced this thought-provoking book out of a very busy life. His extensive travels among Associations in North America and the Far East in the interest of staff training, his activities in war work, his previous service in the student field and as the successful General Secretary of the Honolulu Association, have given him a wealth of Association experience. This in combination with his intensely studious mind has produced a book that will be a great aid to clear thinking on the work and aims of the Young Men's Christian Association. In February of this year Mr. Super was asked to spend a few months in Poland to help in the difficult task of creating out of the American war work for Polish soldiers a self-supporting Association for civilians. His investigations and contacts during four months in that country found expression in

a comprehensive and thoughtful report on the steps necessary to the building up of an indigenous Association work. He was asked to assume the leadership in this great undertaking and accepted the national Y. M. C. A. secretaryship of Poland about October 1, 1922. He is well qualified to help in the development of the Young Men's Christian Association in that reborn nation so strategically located in the heart of Europe. His many American Association friends wish him well but regret that they will not have the close touch of his stimulating personality. He will also be greatly missed as an inspiring teacher in our summer schools and as a traveling secretary who knew how to help a local Association staff do its work better. Those of us who have worked side by side with him on Association personnel problems in the Personnel Bureau will miss him the most. The last chapters of this book were written in Poland under difficulties of travel and of absorbing new experiences. "WHAT IS THE Y. M. C. A.?" will rank with the other Association classic written by

Mr. Super, "THE TRAINING OF A STAFF," as a further immensely valuable contribution to our none too extensive literature on the Young Men's Christian Association.

RAYMOND P. KAIGHN,
Senior Secretary Personnel Bureau,
International Committee Y. M. C. A.

New York City,
October 25, 1922.

FOREWORD.

With the acquisition of buildings and property (the movement has about $150,000,000 worth of it in the United States and Canada) the Young Men's Christian Association faces two dangers: first, that of limiting its work to activities within its building, and second, institutionalism. In this book I try to show how the Association can be saved from these two most obvious dangers by keeping its true and full nature constantly in mind, and by emphasizing the two chief aspects of the Association in proper proportion.

William James, reviewing Herbert Spencer's autobiography, spoke of him as one whose words pulled triggers in other men's brains. I hope this book may pull triggers in the minds of Association leaders, releasing the great *movement* aspects of the Association already so fully in the thought and con-

sciousness of Association leaders and needing only some pulling of a trigger to bring about what may well be an even more remarkable development of the Young Men's Christian Association than has yet taken place.

The pages of this presentation deal more with an interpretation than with the details of administration. If the theories developed are acceptable, the organizing ability of our leaders will find wise ways of making them effective. So this is intended as a contribution to Association thinking, not as plans and specifications. It is an idea, not a detailed drawing.

PAUL SUPER.

Warsaw, Poland,
June 1, 1922.

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CHAPTER I.

Five Descriptive Words.

I. The Ideas in Comparison.

Five different words are used in referring to the Young Men's Christian Association, each having a distinctive descriptive content. These words are association, brotherhood, organization, institution, and movement.

The specific connotation of the word used is probably not always in the mind of the speaker; he wishes merely to use a term shorter than the whole name of the Association, or to avoid verbal repetition. Each of the five words has, however, a particular value and meaning, and no one of them carries the entire idea.

In this chapter we shall examine each of these terms to discover just what it implies, and in the following chapters analyze the Association somewhat minutely as a movement and as an institution.

1. *Association.*

"The condition of having combined for a common purpose," says the dictionary. This is the term that comes most readily to our tongue, largely because it is the last word in our official name, but partly because it so accurately describes just what we are, an association, a body of men banded together closely but somewhat loosely for the carrying out of a common purpose. It conveys a rather correct idea of the quantity and quality of our fellowship as a whole, suggests the nature of the bond of union, and implies purpose. These million men and boys, thought of in their entirety, obviously form a body warmer in spirit than a corporation, less integrated and cohesive than an organism, far more personal than an agency, and less intimate than a fraternity. Association, used as a term of general reference, is a good word for our purposes, true to most of the actual conditions of motive, fellowship, sociability, and cohesion, all of which obtain as vital realities, but with qualifications.

2. *Brotherhood.*

This is, of the five, the warmest term. We use it to express our deepest feelings of affection for this body of men with whom we have identified ourselves, whose purposes we share, whose loyalty we have proved, whose successes are our joys, and whose reverses or failures are felt by all. Brothers we are all, because of many personal ties and mutual experiences in the Christian enterprise, as well as because of another Brother.

It is unfortunately true that this term brotherhood is not an accurate appellation for the Association as a whole. It is a selective word, and names only those members who enter more intimately into the deeper purposes of the movement. It describes those that it describes, one might say. It leaves out thousands of members who are unwilling to enter the bond and who never become more than users of privileges.

But to those who come really to experience the Association as a brotherhood, it is a brotherhood indeed. Within this circle we find our truest friends, give and receive the

deepest sympathy, move freely with the knowledge of full and mutual understanding, put our best ideals into words with no fear of the chill of scorn or disdainful smiles, share our richest experiences, and propose our most daring enterprises. We thrill with the knowledge of this world-wide bond, and vow that nothing shall ever take us from it. We extend its boundaries to men of other races and colors, and find in Czech and in Chinese the things we most appreciate in the men of our own inner circle.

Employed officers of the Association seem at times to use this word as though it meant merely the professional leaders of the movement. This is an unfortunate and untrue limitation of the idea, and should be guarded against in thought and speech. So great a thing as brotherhood must not be exclusively appropriated by a few. Its real glory lies in its expansion, and this indeed is the work in hand.

3. *Organization.*

The fact of association expresses itself

with us in two ways. The warm expression is in the idea of brotherhood; the cold, organization. Here we have visions of committees, routine, budgets, schedules, elections, stated meetings, classes, machinery, and the day's order. All of which is, however, very good. It is a sign of life, and of orderly life. On the whole, we are rather proud of this phase of our work, and not without reason, for as a movement we have turned much of our attention to the problem of *how* to move, and have found a satisfactory answer in a highly developed technique, "scientific processes," to use L. Wilbur Messer's good term. So it is no misnomer to refer to the Young Men's Christian Association as an organization. It is, nevertheless, a cold term.

4. *Institution.*

Here is a word that is just what you make it. It may be cold and bleak, or it may throb with life and warm good-will. It may be a bare and impersonal word, suggestive of silent halls, unadorned rooms, uniform dress,

rules, and very serious gatherings of people either quite aged or prematurely old; "a corporate establishment," says my dictionary, and it is all of that.

But when *we* use the word, it is not meant to tell any such tale. As Mark Twain said of Wagner's music, "It is better than it sounds." The growth of its use in Association circles is coincident with our acquisition of property, the erection of large buildings, and the multiplication of institutional features such as gymnasiums, dormitories, educational departments, and employment bureaus. Incidentally, there is here a connotation of permanence and recognition not at all displeasing. I surmise that we shall forgive "institution" for its somewhat austere aspect and low temperature, and redeem the word with pictures, red blood, good fellowship, kindliness, and throbbing life.

We must examine institution rather at length, for if the Association is to become one, we wish to know just what it is like and why we are it. This we will do a little later.

5. *Movement.*

This is the term that best describes the real Young Men's Christian Association. It is because he wished to start a certain movement among his fellow clerks that George Williams gathered the original twelve together in London in 1844. It is largely the movement aspect of the Association to which all these years men have given their time and money, their efforts, and their advocacy, to which they have devoted their lives, and in which they have spent their energies. Our stanchest friends, oldest members, and most faithful contributors are attracted and held by that in the Association which makes it a movement. This brings us our most earnest committeemen, recruits to our secretarial ranks strong young men looking for a career of usefulness, and holds us true to spiritual ideals amidst the distractions of budgets and the absorptions of machinery. And that which makes the Young Men's Christian Association a movement is its purpose to extend the Kingdom of God, the Brotherhood of Christ, among young men.

II. The Ideas in Combination.

Now let us take these five words and look at them as a whole, arranged thus:

4	2	1	3	5
Movement	Brotherhood	Association	Organization	Institution

Several interesting generalizations present themselves.

1. *Structure and Function.*

a. The central group—brotherhood, association, and organization—describe the structure of the Association, have to do with the relationships of its units and parts. They say that this we are talking about is an association of men and boys, bound together as a brotherhood, and organized in orderly ways for whatever may be their purpose or function.

b. The outside terms, movement and institution, state the nature of these functions, that for which the structure exists. The Association is a movement, an enterprise looking toward a goal, and progressing in that direction. This expresses the more

spiritual aspects of its mission. The Association is also an institution, and as such provides many features of tangible, everyday helpfulness, enlarging, enriching, reinforcing, and conserving the lives of men in their every phase—educational, social, religious, physical, and economic. This expresses its humanitarian nature. Thus we may say, interpreting structure and function each in terms of the other, that the Association as a movement is a spiritual institution, and that the Association as an institution is a humanitarian movement.

Obviously there is properly no conflict between these two expressions of the Association, its structure and its function, nor are they separate compartments, nor remote from each other. These five ideas are not links in a chain, nor are they even strands in a cable. They are ingredients in a mixture, even elements in a chemical compound. They mutually pervade each other. Test this and verify its truth. The movement pervades the institution; the organization is the very bones of the movement; the asso-

ciation is a brotherhood; and the fact of brotherhood finds some of its truest expressions in the institution. To a properly developed and balanced Association, no one of these terms is more correctly applied than another. It is a movement, brotherhood, association, organization, and institution, each for all and all for each.

2. *Cohesion and Extension.*

The central group of words—brotherhood, association, and organization—are the cohesive ideas of the enterprise, its centripetal force. Movement and institution represent the general idea in its extension or outreach, and are centrifugal in their connotation, indicating the desires of an inner circle to make the good things they possess available to many men. The association idea binds us together; the movement sends us to the ends of the earth. We draw together as a brotherhood, organize and project our institutional features to reach all men everywhere.

3. *Vitality.*

The strength and vitality of the Association is rather impressively revealed when we consider that each one of the five words carries so rich an idea, contains so much reality, that a history of the Young Men's Christian Association could be written from each of these five points of view. Consider this a moment. Such a history, written around the idea of association, would tell of the banding of men and boys together in many places, and of the expansion of these local groups. Taking brotherhood as our key, we would describe the sense of fellowship experienced by the original twelve members and the extension of this thought to similar groups as they developed in all parts of the world, and the obligations, responsibilities, and compensations of brotherhood. Organization as a central theme would lead to a discussion of polity and methods, and of problems of adjustment and relationships. The history of our institutional features, why and how they were developed, would be a story with big bones and solid flesh. Finally,

the history of the Association as a movement would find both volume and unity in a presentation of the problems of the day to which in each generation the Association has been related, and just how the central idea, though at times obscure, has always pervaded and shaped Association activities and been uppermost in the minds of our most devoted members.

4. *Form and Expression.*

The last of these generalizations about these five words will be that brotherhood, association, and organization have to do largely with form, while movement and institution deal with expression. This idea of a fourfold program of development with a central religious motive takes form as an organized brotherly association, and expresses itself in a movement and in institutional features.

Your further thought on these terms may suggest to you even more striking contrasts, comparisons, and arrangements. They are

good handles with which to pick up the Young Men's Christian Association and examine its substance.

CHAPTER II.

The Present Status.

This life-possessing idea—a brotherly association of men organizing for large unselfish ends—having found historical expression in two forms so sociologically different as a movement and an institution, and these two forms being so unlike as to be almost in conflict, the one spiritual and the other material, one is prompted upon realizing this divergent nature of the Association to ask how the two phases of the enterprise are getting along together. He is led to ask if each main branch is equally well nourished, cared for, and productive. The true Association man wants both, and does not wish that one should prosper at the expense of or through the neglect of the other. At once he inquires, What is the present relative status of these two phases of Association function, the movement and the institution? This

question, though not in just that form, is being widely asked.

I. The Present Status of the Institution.

For many years the institutional phase of the Association enterprise has occupied a large place in the thoughts of Association leaders. The evidences of this are at hand and obvious, the reasons not hard to locate or describe.

1. *Institutional Developments.*

With as little of dates and statistics as is possible, the length and breadth of our development along institutional lines must be shown. This development is no sudden or recent thing in the Association. Its record is both long and honorable. Organized as a spiritual movement in 1844, institutional development began in 1845, when "mental" was added to "spiritual" in the constitution, and lecture courses, educational classes, library, and reading room appeared in quick succession. The Association's mission in

the proper occupation of leisure was soon realized, and in 1849 we find well-equipped social rooms.

When the Association began operation in the United States and Canada, in 1851, it took up Association theory at this point. In 1866, the word "physical" entered the constitution, and the "Old Twenty-third Street building" erected in New York City in 1869 embodied most of the building features now in vogue, making provision for the fourfold work of which the Association has ever since been the chief advocate, the development of each side of a man's life—religious, educational, social, and physical. Naturally, employment service was soon added. The year 1886 ushered in the dormitory, which by 1900 had become a standard feature. Social and other rooms for boys were made orthodox in 1896 when in the great new Fifty-seventh Street building in New York, "West Side," twenty per cent of all the space was built for the Boys' Department. By 1900, we had 507 gymnasiums, and the report for 1904 shows 151 swimming pools.

Then came the building era of 1906-1912, during which the investment in Association buildings doubled, the Year Book for 1912 reporting 756 Association buildings erected at a cost of $60,000,000; and now these figures have again been doubled and many more millions added, Association property in 1922 representing roughly $150,000,000.

How could a movement adding millions of dollars of material equipment to its resources every year for many years fail to become somewhat over-institutionalized? Add to the idea of its vast expansion in plant the additional fascination of what went on in those plants. Tens of thousands of men and boys in educational, gymnasium, and Bible classes. Hundreds upon hundreds of men in the dormitories. Billiard rooms and bowling alleys in active operation. Social lobbies thronged with young men. Millions of dollars a year passing through the treasuries. Budgets, repairs, additions, employes, classes, bills—is it any wonder that the mind and thought, the planning and hours of our

lay and employed leadership became engrossed in these?

2. *The Result.*

So we must report that we have become a tremendous institution, and that our status today is, that we are much more an institution than a movement. The war, in which we figured so largely in relation to creature comforts, naturally tended to emphasize this development. Our great growth in institutional service is, however, not to be disparaged nor undervalued. While we may refer to it with concern, we also refer to it with pride. It is a wonderful development and means great human helpfulness. Furthermore, there is more to come. The expansion plans of the Chicago Association, for instance, while rational and sound, can only be characterized as astounding, calling for the erection of more buildings than have so far been erected, not only doubling but quadrupling that Association's present equipment.

Suppose that that is an evolution into which other cities will in due time gear. Then men now in leadership will in not too many years be operating a movement whose buildings will amount to the enormous figure of $600,000,000, and through whose treasuries there will pass each year for current expenses—well, a lot of money.

Our present status is, then, that in thought, interest, emphasis, expenditure of energy and funds, we are an institution of mighty dimensions, and that this institutional development bids fair to continue for many years to come.

3. *The Reason It Came About.*

It was said above that the reason for all this institutional development was not hard to locate or describe. There are really three reasons.

a. A psychological reason.

The obvious absorption in a material enterprise is referred to here, the just plain human fun that vigorous and able men get

out of promoting and managing things that can be seen and counted, the joy, satisfaction, and excitement of making a thing big, of starting something and seeing it go and grow. Association leaders were drawn naturally into this institutional development. It was necessary, good, and fascinating, and it absorbed them almost to the present exclusion of remembering that the Association is at least also, if not indeed fundamentally, a movement.

b. A sociological reason.

It is the tendency of virile ideas to crystallize into institutions. This inevitable trend is both a blessing and a danger. The blessing comes from the fact that ideas are likely to get lost, while institutions live, serve, and advertise their whereabouts. The danger is well stated by Hegel in words brought to us by Ramsey MacDonald, "The idea gives rise to the institution, and later the institution strangles the idea." This is a warning red light, but the place marked by a red light is only dangerous if you run into it. To see is to swerve. Many see.

c. A deeper sociological reason.

This, I take it, is the true reason for the institutional development of the Association, lying far deeper in the nature of things even than the first two.

The industrial revolution of the early nineteenth century brought in a new social order or system. Its obvious features were steam-engines, cities, transportation, much goods, modern commerce, young men away from home, loss of old restraints, vice. The total situation was new; it required the creation of a whole set of new institutions to meet many new needs. The Young Men's Christian Association in its institutional aspects is simply one of the agencies called into being by a new set of circumstances to meet new conditions of life. Something of the kind was as inevitable as dawn. The Association's roots in social life are as deep as the needs of men. As long as the general aspects of life are as they are, needs will be what they are, and these must be met by appropriate institutions. One of these is the Young Men's Christian Association. It is

becoming a major institution. It is here to stay.

How strange that this material and humanitarian aspect of the Association, so clearly a danger, is also its surest guarantee of continuity. The tides of a movement ebb and flow. The walls and work of an institution tend to perpetuity. The reason is, I suppose, that something of the true movement ever burns within the institution; the zeal of its fire never quite goes out. And it is on this that the hope of the future of the whole Association as a spiritual enterprise is built. But while the fires on the altar never quite go out, we need to look to those fires now.

II. The Status of the Movement.

The whole matter might be summarized in the statement that the movement aspect of the Young Men's Christian Association is the area of original intention, present obscurity, and coming emphasis. Coming emphasis? That may sound odd after what has

just been said about the size and dangers of the Association's institutional development. But a good case can be made for the opinion that attention to the movement phase of the Association not only *must* be given now but that this fact is realized and under way to accomplishment. The thesis of this section is that what exists as a live, hopeful tendency must be encouraged into a big productive fact. Later something will be said as to how that may be done.

There are a number of facts about the Association as a movement that justify expectation of a reemphasis upon this phase of the enterprise.

1. The spiritual objective of the Association is recognized by all Association leaders as its deeper purpose. All? Well, practically all. There may be one somewhere or other who has gone astray. If such an one exists, he is a lonely soul in this brotherhood.

2. This objective really lies at the root of much of the devotion of the Association's most loyal members, lay and secretarial. What a falling away there would be if the

objective were changed by some unfriendly power!

3. This spiritual purpose is the theme of numerous conferences, local, state, and international; and it is not treated perfunctorily nor coldly received. It is entered into with deep earnestness.

4. Service membership, the newer interpretation of the old conception of membership, is appealing to scores of younger secretaries and to thousands of members old and young.

5. The number of men and boys in Bible groups, as reported in 1921, is the largest in the history of the Association, 180,808.

6. Professed conversions as of 1921 pass all previous records, 40,254.

7. The 1921 record of additions to the Church secured through Association agency is the record of the years, 11,624.

8. The Student Associations in our colleges and universities largely exemplify the Association as a movement, and from these Student Associations the city Association

is being increasingly recruited in both its secretarial and lay leadership.

9. Our foreign work, the missionary expression of the movement, today commands more interest and devotion then ever in its fascinating history of thirty-three years.

10. Our desire to serve and cooperate with the church was never so real and operative as now. There is abundant proof of this. The important commission on relation to the churches that reported to the 1919 International Convention and the conferences with denominational leaders growing out of the work of this commission are cases in point.

11. Among Association leaders there is an earnest desire to understand and apply the message of Jesus to the life of today, the personal and social content of his ideals.

12. There is an insistent demand from all quarters for religious work methods appropriate to present-day conditions.

13. There is a widespread dissatisfaction among us with the degree to which the Asso-

ciation is succeeding in the promotion of its spiritual objectives.

14. The general secretaries of the city Associations have become concerned about the relative weakness of our religious work, and propose to do something to increase both the volume and quality of the Association's religious output.

But while this is a strong array of evidence, it is not completely convincing, and for three reasons:

1. The present religious inefficiency of the Association appears to be thought of as a weak FEATURE of our program instead of as a weakness of the *entire enterprise.*

2. There is not sufficient evidence that a sound analysis of the situation has been made and a correct theory generally accepted.

3. Conviction concerning our needed religious awakening is largely at the regretting and wishing stage. We have not yet been moved to vigorous action, moved to center our attention upon the Association as a

movement to the degree that we have allowed it to grip us as an institution.

But we are pointed that way.

So we proceed to a close analysis of the Association as a movement and as an institution. In the course of this analysis, we may locate the roots of our difficulty.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION IN ITS TWO PHASES

Topics considered in Chapters III to VII.	*General Nature of the Answer*	
	As a Movement.	*As an Institution.*
1. Central Purpose	The extension of the Kingdom of God	The provision of institutional features
2. Participating Groups	Those who further the movement	Those who use privileges
3. Basis of Participation	Membership	Payment of fees
4. Volunteer Service	Furthering the movement and managing the institution	Promoting and operating the institution
5. Employed Staff	Stimulation and organization of the movement	Expert technical leadership
6. Characteristic Activity	Interviews, group discussions, forums, leadership training, conference	Classes, personal service, teams, clubs, socials
7. Equipment Needed	Offices and committee rooms	Large modern Y. M. C. A. building
8. Effective Range	The whole city	One mile radius
9. Classes Reached	All classes	All classes
10. Publicity and Advertising	Not helpful	Essential
11. Nature of Identification	Permanent, for service	Temporary, to be served
12. Elements of Attraction	Ideals	Privileges
13. Training for Membership	For participation in the movement	For use of privileges
14. Life Values	Practical spiritual values	Spiritualized practical values
15. Officers and Committeemen	Ability to further the movement	Ability to manage the institution

CHAPTER III.

Characteristics Analyzed.

First Group.

The thesis of this and the succeeding four chapters is, that as the Young Men's Christian Association expresses itself historically and in sound theory both as a movement and as an institution, many questions about the Association are correctly answered only when they have been dealt with under each of these two heads, and that the conflict between the thought of different men about the Association may often be reconciled by perceiving the simple fact that the conception in the mind of one of these men is true of the movement, and that what the other has in mind is true of the institution. One is contending that there is an eagle on our silver dollar, and the other that the dollar shows a woman's head. Both are true. The solu-

tion of some of our problems as Association committeemen, directors, and employed officers lies in recognizing and understanding this dualism. To that end, then, this analysis.

I. Central Purpose.

What is the central purpose or objective of the Young Men's Christian Association?

1. *As a Movement.*

a. The central purpose of the Association is the extension of the Kingdom of God, the Christian faith and way of living, among young men and boys. Our historic basis, adopted at the World's Conference of Young Men's Christian Associations at Paris in 1855, reads:

"The Young Men's Christian Associations seek to unite those young men, who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men."

b. A more recent statement was adopted by a conference of Association employed officers at Asilomar, Cal., in 1915. Its wording recognizes the growth of the idea that the extension of the Kingdom of God involves more than securing the Christian confession of men, and includes service. It states that the central purpose of the Association is "to win men and boys to allegiance to Jesus Christ as Lord and Saviour and to enlist and train men in service for the extension of His kingdom."

c. A more elaborate statement of the objective of the Association is found in the common saying that its controlling purpose is the making of Christian men, that it seeks to develop all-round Christian manhood by ministering to man's fourfold needs—religious, educational, social, and physical. These words are here arranged in the order of their addition to the Association constitution, which usually says that the Association is organized "to improve the spiritual, educational, social, and physical condition of young men." There is a strong tendency to

add a fifth word, economic, in recognition of the large part economic life and relationships have in the formation or deformation of character.

The addition of these words, one by one, until physical was added in 1866, paralleled the growing grasp on the part of the leaders of the organization that the Association, while a religious movement, must maintain institutional features to attain fully its religious objective, to achieve to the full measure of its possibilities as a movement.

2. *As an Institution.*

The Association's central purpose as a movement pervades all its work as an institution, but the Association as an institution has in addition certain clear-cut and valid purposes. These are: the provision of educational, social, physical, religious, and economic features for young men and boys, the need for which has been created partly by man's very nature and partly by the general modern social situation—the situation in

brief of an industrial civilization resulting in young men living away from home in cities, of the decreasing hold of the home upon young men and boys, of deficiencies of general and vocational education, of commercialized amusement and vice, and of unhealthful work or of work that does not exercise the body. Where these social and economic conditions are less exaggerated, as in rural communities and in colleges, the Association has correspondingly less institutional development, and exists more as a movement only.

The features of Association expression commonly referred to as institutional features are the well-known building privileges: gymnasia, dormitories, baths, day and night schools, games rooms, cafeterias, reading rooms, and a few of a slightly different nature, as employment bureaus, educational clubs, and social groupings. All these lie clearly within the purpose of the Association as an institution, and in addition furnish opportunities for contacts in which the Association as a spiritual movement may operate.

Thus we see three clear purposes in the institutional features: character construction, social preservation through prevention, and religious contacts.

II. Participating Groups.

Of whom are the participating groups composed?

1. *As a Movement.*

The Association as a movement naturally consists only of those men and boys who wish to take part in furthering its central objective or purpose, of those who wish to promote the enterprise. These and these only should be members. In America we have unfortunately extended the term "member" to include all who wish to use building privileges, and we even compel men who wish merely to use privileges to join the movement, though often they do not want to belong to it, and even object to its nature and motives. The result has been a dilution of the movement until now we have very little idea which of our members really are mem-

bers in the sense of wishing to further the enterprise.

We should admit as members only those who definitely wish to promote the central purpose of the Association. The usual constitutional provision that makes it possible for men not members of evangelical churches to join as associate members could be continued under such an arrangement, and should be; for there will always be earnest men and boys who sincerely wish to promote the Kingdom of God and the brotherhood of men who cannot qualify as evangelicals; and others will want to be members in this real sense because of their interest in maintaining and promoting institutional features as an expression of the movement. But another term and arrangement should be devised for those who wish merely to use privileges.

The plea here is for the elevation of the conception of membership in the Association and for the reserving of this term for those who are members indeed. No man should belong to the movement who does not believe

in it and wish to extend its operation. It is equally wrong, of course, to make men pay for building privileges they do not want in order to take part in furthering the enterprise of extending Christ's Kingdom among the men and boys of the city. Surely thousands are kept from joining the movement by our present practice of making them pay for institutional privileges, even when these privileges are trimmed down to some form of limited membership.

What effect would this change in our plan have upon the size of membership in the local Association? It all depends upon how deeply the local leadership believes in the movement. One can imagine a city having five hundred Association members and five thousand privilege-users, and one can see that same Association with ten thousand members and only five thousand men and boys using the building. In most cases the kind of Association presented here will be larger for any city than one conducted upon the present basis, for a score can be enlisted

in a movement where a dozen can be induced to use an institution.

2. *As an Institution.*

Participation in the benefits of the institution should be and really is open to all men and boys who wish to use the privileges, but to do this should they, as now, be compelled to join the Association brotherhood? The problem of the privilege-user will be clarified if we look at it in its origin. In 1849, the London Association secured and furnished very attractive rooms, the second, third, and fourth floors of a building on Gresham Street. This was the first real Association building.* The members of the Association felt that these comfortable accommodations should not be selfishly reserved for themselves but should be made available to all young men of character who cared to use them, but, as membership in the Association was limited to professing Christians, the wider extension of the use of the rooms pre-

* For a description of these rooms, see Dr. Doggett's "History of the Y. M. C. A.," page 111, Vol. I.

sented a problem. It was solved by creating a new classification, "associates," young men who, while not admitted to membership, yet could enjoy the Association building privileges, and from the point of view of the members be helped by this provision for the use of their leisure in wholesome social and educational features. Naturally, the religious opportunities of such contacts were anticipated and used to good advantage, but the spiritual purpose of the movement was not diluted and weakened by admitting to membership men who had no interest in the deeper purpose of the brotherhood and whose reasons for coming to the building were entirely of the first person.

When the first American Association was organized, Boston, 1851, those whom the British movement designated "associates" were called in America "associate members," from which has developed the deep-seated American Association conviction that a man must be some sort of a member, willing or unwilling, in order to use the privileges of the building. Thus has grown up our vicious

and weakening custom of compelling a man to join the Young Men's Christian Association when all he wishes is the benefits of a night school. We have as a result larger membership statistics, but there is also another result, a sad loss of vision of the Association as a spiritual movement.

Well, what are we going to do about it? How shall we who desire to be unselfish Christians make the splendid privileges of the modern Young Men's Christian Association building available to all men and boys who need them?

The answer is simple. Limit membership to those who really want to take part in the enterprise, and open the building privileges —all of them—to non-members upon payment of appropriate fees; that is, make the use of the building a matter entirely independent of connection with the Young Men's Christian Association. Then membership will come to have its true and proper significance. The Association would then be, as it was in the beginning, a religious movement, a truly Christian brotherhood. It would

have two main expressions: one, the increasing of the number of those who desire to be disciples of Jesus; and the other, the provision of social, physical, educational, religious, and economic institutional features. This latter aim would be one of our two expressions, not as at present our almost complete absorption. We would cease worrying about the loss of our religious objectives and would continuously address ourselves to them.

III. Basis of Participation.

Upon what basis should men and boys be admitted to participation?

1. *In the Movement.*

Whatever form and phraseology admission to the Association may assume, entering this movement as a member should involve three things.

a. Belief in the enterprise. Belief in and desire to see accomplished those Christian altruistic objectives that lie at the heart of the Association.

b. Willingness and desire to take part in accomplishing these objectives, each according and in proportion to his abilities and talents. What is meant here is active participation in the work of some committee or group. This work would be for some men direct and organized, and for others more informal and occasional. But each member would be consciously and not too infrequently helping bring about those things which are the aims and purposes of the Association as a movement.

c. An annual contribution to the budget of the Association for the support and promotion of the movement, voluntary as to amount, a gift varying in size according to one's interest and ability. For an employed boy of limited means, it might be less than a dollar. For men of wealth, these contributions would reach five figures, just as is now the case. These annual sums would have no relation to the building privileges. As far as this money is concerned, its amount is an expression of interest and ability rather than the cost of building operation.

There is reason to believe that the number of men and boys who could be enlisted in membership on this basis is far larger than the number secured on the present plan, and that the amount of money that could be secured is larger than the sums now received by any Association. To test this, we have only to remember that many of our large givers are already giving in this way.

However, continuance of this movement membership from year to year involves constant attention to finding employment for the volunteer activities of these men and boys, the direction of their energies, and real justification for their enlistment. To enlist and to collect are easy. To organize and direct—there is where a high order of skill is required.

2. *In the Institution.*

The institutional features of the Association should, like the features of any other institution related to the social life, be open to all men and boys who wish to use them, upon payment of appropriate fees. Users

of the institution should not have to join anything except the features in which they are interested, and that for the period of their interest. Furthermore, the features of the building should not be open to members at reduced rates, for this puts a commercial value upon membership in a spiritual enterprise. To have to join a religious movement for a year to enjoy a swimming pool for the summer seems like an odd arrangement, does it not? Why exploit a man's desire to swim to make him join an idealistic brotherhood? Is this an expression of our interest in serving the man or of our desire for big statistics? And do we not really defeat our own largest end, that of interesting the man in the movement? Who will love the Association the more, the man we compel to join it, or the man who, while using its privileges, discovers what a splendid brotherhood it is and applies for membership?

As it is now, a man who wants to enter our night school joins the movement because he has to—and we consider our conquest

ended. Our campaign for that man is completed. Add one more to the monthly report! But suppose that when he entered the night school our conquest were only begun, and that there still lay before us the whole task of getting him into the Young Men's Christian Association and of enlisting him in the Christian cause. Would we not seek to interest him in the deeper things of our movement far more earnestly than we do now? Quite likely so, and most assuredly we would enlist more volunteer workers, engage more staff, appropriate more money, and conduct more activities to that end than is now the case.

If this hypothesis is correct, then indeed the great days of the Young Men's Christian Association are ahead of it.

In our honest desire to build a great movement to serve mankind, we have laid upon that movement a burden that has crushed it, and now we bemoan its weak pulse. We have fed the body vast thousands of unassimilated members with no adequate process of adjustment to take care of them. A mis-

step in earlier days in making members all who wish to use the building results today in utter confusion of the Association as a field and as a force. Correct this error in membership philosophy and it is at once as clear as day who are the force and who are the field. The members become a force indeed, a part of whose field is those who enter our institutional doors. We would then have a brotherhood of Christian men working for all the men of all lands, and these men would operate a great local institution as one of their potent processes. Our buildings, which threaten to crush our life, would cease to be a burden and become a blessing. These great equipments, which now engross and almost exhaust us, would then fall into their proper place in our thoughts and plans. They would be an expression of the Association rather than its boundaries.

Our question in this section is, Upon what basis should men and boys be admitted to participation in the Young Men's Christian

Association as a movement and as an institution?

At the close of the war, a young French naval officer named Laine-Lamford came to America to study the Association. After he had visited several strong Associations he was asked about his impressions regarding the real meaning of our movement. His comment was so illuminating an interpretation of our movement that it was preserved. With great enthusiasm and force he said, "The Y. M. C. A. is an ideal, men join an ideal, men who believe that ideal must carry it out in life." Then after a little while he added that not *all* who join, join for the ideal. "Out of a hundred, perhaps only fifteen have it; thirty more have the ideal but join for privileges. These, with the remaining fifty-five who are not Christians and who join for privileges pure and simple, enter our sphere of influence."

That numerical analysis was rather a true statement of the situation. Using its terms, we find an answer to the question at the head of this section. Admit those who have the

ideal, those who will join the ideal, to participation in the ideal as members of the Association movement; the others, merely upon payment of appropriate fees, should be admitted to the use of such Association privileges as they desire, we being glad to have them enter our "sphere of influence" and receive our service, but not insisting that they "join the ideal" until they wish to.

Prof. E. C. Lindeman has made a discriminating analysis of this matter of membership in the Association. He notes that there are three parties to such an enterprise as ours: first, those who receive service; second, those who render service; third, those who pay that the service may be provided for others. Now, of these three groups, who should be members in the case of the Young Men's Christian Association? The theory underlying this discussion is that those who render service are the real movement; that the designation as members of those who merely receive service has served to thin out the spiritual motives of the Association to a state of dilution that is causing concern; and

that something must be done to rebuild a sense of mission in the members of the Association enterprise. It is not the purpose of this book unduly to urge the adoption of its particular solution of the problem. If the situation is made clear and a possible solution presented in sufficient detail to serve as a basis of discussion, enough has been accomplished.

CHAPTER IV.

Characteristics Analyzed.

Second Group.

IV. Volunteer Service.

What should be the nature of volunteer service?

1. *In the Movement.*

Having, upon joining the Association, expressed belief in the enterprise and a desire to help further it, in just what volunteer activity should members be enlisted? As this book is an analysis rather than a manual, the question will be answered in outline and not in detail.

a. The fundamental service.

For our best understanding of just what the members of a Young Men's Christian Association undertake to do, we turn back to the first Association. There we find

George Williams, the founder, enlisting his fellow clerks in a wholesale drygoods house in right living. He sought by personal conversation and prayer to win them to Christ, and then led them to try to win still others. This was the characteristic activity of the first group of twelve young men, working in the sphere of their daily calling, to extend Christ's Kingdom in their own environment.* *From then until now the true genius of Association religious work has been in the Christianization of natural groups of men and boys by Christian members of the group itself,* and this must be the key to our religious work in the future.

This marks out the great sphere and process of volunteer work in clear terms. First, locate the natural groups of men and boys that make up a community or a city. Second, find the member of the group who will lead in an effort to win his comrades to Christ, the key man or boy. Third, gather these key men or boys into groups for conference

* For the story of this first group, see "Life of George Williams," by J. E. Hodder Williams, Chapter V.

and training. By this process, literally scores of men and boys can be set to work, each endeavoring to Christianize his social or vocational group, to win its members to the Christian life, and set high, clean standards for its thinking and acting. Personal work, prayer, Bible study, group meetings, and discussions of various kinds—these simple processes make up the program. One of its best modern adaptations is the Hi-Y Movement, the Association at work in high schools.

The deeply rooted reason for the potency of this work in natural groups is the fact that the group with which a young man discusses religious and moral problems is in this case also the group with which he lives his daily life. Thus, what he says in group discussion he has also to live in daily relationships. What the group decides is right and wrong the group naturally tends to uphold and enforce. The way to vital social transformation lies along this path, the plan of winning the key man, and through him his group. And this work is the major opportunity for

volunteer service in the Young Men's Christian Association. The city can be literally dotted with these workers, many of whom may never come to the Association building at all. Their identification with the Association consists of their working to make the ideals of Jesus effective in all spheres of life. And this applies to men of all ages and of all social stations, to all parts of the city, and to all races of men. This high school group, these apprentices in a machine shop, those clerks in a wholesale house, that golf-club group—the key man won to Christ and his program, faithful work, with coaching and training, an enlarging group that meets for discussion, prayer, and conference—is not that the movement moving?

Lest it be thought that the process under consideration here is merely the "win your group one by one" idea, let it be said that more than individual personal evangelism is involved. All of that, but more. The desire is not to save men or boys from out of the group, but to transform the man or boy while in his group, and the group with him.

We want more than a personal acceptance of Christ as Lord. Our goal is the complete building of a Christian social order, beginning with natural groups. This is personal evangelism plus social evangelism. The procedure advocated here is not a fatuous attempt to turn the clock back to 1844. We must take full advantage of the social thinking of the past quarter century and of recent additions to our knowledge of social psychology. But that group of 1844 contains the germ of the process, a suggestion and an inspiration.

b. Movement committee service.

But this work in natural groups does not embody the whole of the Association program, nor exhaust its activities as a movement. The devising and projecting of the work of numerous committees charged with the promotion of personal evangelism, Bible study, group discussions, forums, meetings, campaigns, and church cooperation of various forms requires the volunteer participation of a large group of members with such varied talents as ability to plan, direct,

speak, sing, teach, prepare advertising copy, and lead discussions in group and forum. In addition to these more distinctively religious activities other forms of service furnish opportunity for the expression of one's belief in the ideals that are characteristic of the Association as a movement. For as a movement we stand for all-round manly development, and that means mental, social, and physical, as well as spiritual, growth. These objectives lead to the devising of many committees and forms of service. The full projection of the Association movement into the man and boy life of the world is an undertaking that provides service tasks for all willing hands. The movement will continue to grow in its interpretation of all that these purposes imply, and so use in socially profitable ways all the energies that can be enlisted in the enterprise.

c. Institutional committees.

In this interpretation of the Association, we think of those who constitute the movement as operating an institution for the benefit of all men and boys who would profit

by its services. The operation of this institution is a large field for volunteer activity. To manage and promote the use of the increasing institutional features and to devise new forms of service to meet changing needs is an attractive enterprise for managerial-minded men, while hundreds of men and boys who may primarily be identified with the Association as a movement will see it to be their privilege to seek to enroll their friends in institutional features having a direct bearing upon their needs. Merely to catalog these institutional features would require many lines of print, and the making of such a list is beside the present purpose. It would include the multiform activities of day and night schools for boys and men, from grammar school through collegiate and advanced vocational courses; it would include our great thrift program, the extensive program of physical education of the modern Association, our Americanization program, many of the activities characterized as community work, extension work in boys' clubs, and the directing of such build-

ing privileges as dormitories, cafeterias, and bowling alleys. In this movement and institution every talent possessed by man finds room for its expression, for it is just such a wealth of ability that is required to operate an organization that has as its objective the use of volunteer effort in meeting the social, religious, physical, vocational, educational, and economic needs of all the men and boys of all lands.

2. *In the Institution.*

Those who merely use privileges and do not wish to belong to the movement should not be denied the character-building value of unselfish work for others. This participation in the work of the institution by those who are not members of the Association would take the following forms of self-expression:

a. Service as officers of all kinds of classes, clubs, and teams.

b. Participation in entertainment programs.

c. Activity on advisory councils related to the operation of institutional features.

d. Promotion of the use of institutional features.

e. Volunteer contributions toward expenses.

The operation of the institution is a great field for unselfish service, and it should not be a privilege reserved exclusively for movement members. Indeed, it is through doing things for others that many men and boys will come into an understanding of what the Association and Christ Himself really stand for, and through the door of service enter both our movement and the Christian life. In the doing of the task they will find the meaning and the motive both of the movement and of its Master.

To be quite specific, this would mean that a certain educational committee would be composed of Y. M. C. A. members in an executive capacity and users of educational privileges as counseling members, and that the committee on athletic schedules would be made up of both members and privilege-

users. We would avail ourselves of all the volunteer service we could enlist. Furthermore, both paternalism and autocracy might result from keeping the institution entirely in the hands of movement members. The creation of elective councils and committees within the group of institutional privilege-users would help obviate this danger, and help develop both personality and true Christian democracy.

V. Employed Staff.

What employed staff is required to operate the Association as a movement and as an institution?

The first Y. M. C. A. was not a year old before the desirability of having an employed officer was realized. This first secretary of 1845 (London) pioneered a development of staff in the Association which ensued in 1922 in an employed force of secretaries and physical directors of almost 6,000 men in America alone. Just what is the true place of this trained employed leadership in the Young Men's Christian Association?

1. *As a Movement.*

The employed officer gives the movement stimulation. The volunteer worker gives it volume. To refer to the secretary as the expert leader is not altogether correct, for almost everything he does can be done as well or better by some selected volunteer worker. In many matters—investment of funds, for instance, or certain matters of educational technique—the advice of the volunteer worker is more valuable than that of a secretary, and his work more skillful. The secretary is, however, expert in his knowledge of Association principles, methods, and experience, though this knowledge is not exclusively his, for many Association laymen are also expert in these matters. The characteristics of the employed officer are these: he gives all his time to the work, is highly trained in certain matters, has a working knowledge in a number of fields, and is a constant student of the full needs of men and boys. With this equipment, plus devotion to his cause, his function is the discovery of needs, the marshaling of forces to

meet these needs, and the training of workers, inspiring them to service the while. Add to this his duties as general coordinator of Association features and plans, and certain executive duties.

But the secretary misinterprets his function if he thinks the world is to be saved through the efforts of employed workers. A sufficient number of men can never be employed to attain this end. Only volunteer laymen can give the movement volume. Only they have the daily contacts through which Christ can connect with the lives of men. In the movement then, the work of the employed officer is stimulation, training, and Association technical counsel, leadership in a great spiritual enterprise for the extension of the Brotherhood of Christ among the men and boys of the whole world, involving both right personal relations to God and the Christianizing of the social order. The movement should have both the kind of men that can do this, and the number necessary to that end.

It must be said in passing that at present

most of the employed officers are giving their leadership to the institution and not to the movement; and that is the reason why the movement lags while the institution goes rapidly forward. Real reform in this matter is greatly needed, and Association leaders should redirect their energies so that the things we stand for as a movement receive proper attention. If we are primarily a religious movement, let the leaders give primary attention to that phase of our work. The direction of Association religious work requires the best thought and energies of our strongest and most experienced men. It is not a task for odd hours or to be delegated to junior executives.

2. *As an Institution.*

Every phase of the Association's institutional work requires a trained employed leader where financial resources are adequate to supply such leadership, and certain phases, educational and physical for instance, frequently demand the full time of a number of men. The technical demands

upon these men are constantly increasing. To lead a modern educational or physical department is an enterprise for which specialized scientific training is needed. Men who are just good are not good enough. Each of these departments is now a highly technical piece of work. If we are to realize our possibilities as an institution, we must insist upon high-grade institutional leadership. The Association as an institution now touches every phase of life, the home, the Church, the state, the school, work, play, and health; and the interests are too vital to be directed by well-meaning but ill-equipped and inexpert employed officers. All of us, secretaries and laymen, must work to secure better leadership in these institutional areas, each man trained in his sphere of specialization.

The training of these executives, both movement and institutional, is a matter of large moment. How should it proceed? Surely in harmony with the best modern developments in educational theory; and this means that principles and practice must pro-

ceed together, with in many cases practice preceding principles to produce an awareness of the real nature of the problems dealt with and a readiness to grasp and apply the knowledge appropriate to that task. The case system in law, the clinical system in medicine, the project method in agriculture and engineering, these must find their corresponding expression in the training of men for Association work. Not much progress has been made in this direction apart from the training of physical directors in our three Association colleges. The training of secretaries is at least two decades behind that of physical directors in the use of the best modern educational science.

Great possibilities for the scientific training of secretaries exist in many of our large and medium-sized city Associations, especially in those located within easy street-car ride of first-class colleges and universities, as is the case in Boston, Montreal, New Haven, New York, Columbus, Nashville, Lincoln, and the San Francisco Bay cities, to name only a few of a possible thirty. Three things are

necessary to realize upon these assets of situation and equipment.

a. The general secretary must see his position in terms of its opportunities for the training of men.

b. High-grade college men must be recruited for the junior and training positions on the staff, with definite parts of their schedule and program given to training.

c. The general and executive secretaries must study and acquire the technique of modern educational processes, including project teaching, problem discussion, and personal coaching.

A careful study of the American field leads to the conclusion that this high-grade training for the secretaryship could be conducted in thirty Associations, and good work of this sort could be done in forty others. At the close of 1921, sixty Associations were seriously working on the training of the younger staff members, with over eight hundred employed officers in systematic classes in Association theory and practice.

These Associations, if their general sec-

retaries saw the opportunity and seized it, could in three years from now, by 1925, turn out splendidly prepared young secretaries at the rate of at least a hundred a year, and this not only at not one cent of expense but at an actual profit from the operation. Many of these young secretaries would, if properly encouraged, take special graduate work in theory of education, religious education, and social theory, to the great profit of the whole Association enterprise and the furthering of the Kingdom of God.

Will this come to pass? The tendency at least is in that direction, and there are very encouraging signs. This great field of organized local training is being plowed and cultivated in many places, as witness those sixty Associations conducting secretarial training classes.*

* For the details of a local training program see "Training a Staff," by the author of this book, and the training bulletins issued by the Personnel Bureau of the International Committee of Y. M. C. A.'s, New York.

CHAPTER V.

Characteristics Analyzed.

Third Group.

We come now to a group of questions requiring no lengthy answers, but attention to which will help make our main thesis clear and reveal additional areas of difference between the Association as a movement and as an institution.

VI. Characteristic Activity.

What activities are most characteristic of each of these expressions of the Association idea, movement, and institution?

1. *Of the Movement.*

The ideals for which the movement stands find expression in six major forms of service in which the members of the movement participate.

a. Personal interviews.

The kind of interview referred to is the interview the object of which is to lead a man or boy into the Christian life and into the Church, to give or get light on religious, moral, or social problems, or to render some helpful service. This is the Christian working for Christ and living the normal Christian life in the relationships of his daily calling. Such activity is the Association at work in the most advanced positions. This hand-to-hand work of the lay member of the Association is the true test of the movement's quality, earnestness, and spiritual power. It is the yeast at work on the flour about it; only thus can the whole lump be leavened.

b. Personal and social helpfulness.

A whole multitude of activities classify under this head. It includes many of the things done for others in our buildings, in extension work and in community work, and in the regular channels of daily life. It is the kind of thing we think of when we say social service.

c. Group conferences of volunteer workers.

Such conferences are of two kinds. One form is a sort of personal workers' group in which the progress and problems of personal evangelism are discussed. The other is the usual committee meeting for the handling of phases of Association activity.

d. Bible classes and life-problem discussion groups.

For many years the Association has promoted the study of the Bible by groups of men and boys, and has organized groups for consideration of personal and social problems in the light of the teachings of the Scriptures.

e. Meetings and forums.

While the meeting is giving way to the forum, it has always been and will long be a feature of the work of the Association as a spiritual movement. The forum is gaining ground because men wish to ask as well as to listen, to discuss as well as to hear. It can be a potent means for extending the reign of Jesus in the lives of men.

f. Leadership training.

Increasingly through the years the Association movement has found, inspired, placed, and trained volunteer leaders for the church, for Sunday schools, boys' clubs, and various community agencies. In the rendering of these six forms of service, in conducting these six kinds of activity, the Association expresses itself as a movement.

2. *Of the Institution.*

When we examine the institutional side of the Association, we find that many of the characteristic activities require the active presence of employed officers and teachers. The trained paid worker is almost indispensable here. Each of the typical modes of institutional expression named below is in most cases operated by a paid executive or teacher. This inheres in the situation. The wise paid executive, however, finds places for the cooperative efforts of many volunteer workers in the features he is operating.

The typical activities of the institution are:

a. Classes, physical and educational, for the building of a sound body and the developing of a trained mind, and for physical and mental recreation. Special fees are charged.

b. Personal service rendered by employed officers and attendants at the Association building along such lines as giving information, finding employment, renting or helping find rooms, serving meals, helping members to games, books, or periodicals, and personal direction or service in the physical and educational departments.

c. Teams, athletic, gymnastic, and aquatic, managed by volunteers, but coached by employed physical directors, not for competition with other institutions, but for physical and character benefits.

d. Social gatherings, from small group socials to large entertainments.

e. Group and committee conferences and meetings for discussion and promotion of the institutional activities.

The fact that the movement both operates the institution and uses the institutional ac-

tivities for the promotion of the ideals of the movement should not obscure the fact that certain activities are characteristic of the Association as a movement, and others as an institution.

VII. Equipment Needed.

What equipment is needed for the projection of this enterprise?

1. *For the Movement.*

As a minimum, no equipment whatever. The homes of volunteer workers and such odd meeting places for large and small groups as are usually found in either rural or urban communities are quite adequate to the projection of good association in its movement aspects. A glance at the list of characteristic activities reveals this at once.

But where funds are available (and where are funds *not* available?) the movement can use equipment to obvious and great advantage. Its requirements are simple, however, and consist only of headquarters facilities, such as office space, committee rooms, and a

place for group meetings, preferably with facilities for supplying luncheons and suppers for committees, groups, and clubs.

Naturally the possession by the movement of a large modern institutional plant brings many advantages. It gives the movement advertising, permanence, dignity, facilities, and multiplied opportunities. The fact should be noted, however, that we can have the movement without any, or with but little, equipment. We would, however, not have a Young Men's Association, for the Association is an institution as well as a movement.

2. *For the Institution.*

The Association that is going to live up to its opportunities and obligations requires a modern Association building fully equipped for the work of its five great phases of work, educational, physical, religious, economic, and social. Since the first real Association plant was opened in New York City in 1869 there has been no doubt as to the place such equipment fills in the program we represent.

That building of fifty years ago was a new experiment, a great adventure of faith, too, for it cost $500,000 in a day when a dollar was a dollar. But it was an immediate success, and at once demonstrated the place of a new structure in city life without which now no city is equipped to meet the needs of its youth. Thus, what was only half a century ago a new thing in brick and stone is today fully established in city life, ranking with churches, hospitals, and colleges in its universal recognition, its extent of equipment, its stability, permanence, and value. In the opening year of this century, Association buildings and equipment in North America represented an investment of roughly $25,000,000. In but twenty-two years that has been added to until we reach the present large figure of $150,000,000. That represents great public confidence, for the money came from tens of thousands of people. On the basis of this demonstrated function, solid foundation, and public confidence, to what figure shall we expect our equipment to mount during these coming

years? Yet when we consider the multitudes of young men and boys who need our service, we seem to have only begun. We have only made a convincing demonstration.

It should be noted, while on this topic, that the modern Association with a vision of the whole community does not confine its institutional work to its own plant, but conducts activities for men and boys in churches, schoolhouses, parks, homes, playgrounds, on vacant lots, in shops, stores, box cars, and all sorts of places where men and boys gather or can be gathered in groups or masses.

VIII. Effective Range.

Over what area is a local Association effective?

Think now of the average city Association operating in a centrally located building. How deeply into its territory can it penetrate?

1. *As a Movement.*

The Association that will think of the whole city as its field may reasonably expect

to influence the living of every man and boy in the city. The Association as a movement is so fluid that it may with some confidence count upon affecting a whole city with direct influence. The process involved is not hard to grasp, or map out, for in simple terms it consists in forming effective contact with the major natural groups of which men and boys are members. That is, it can do this if it will give the same attention to the organization and projection of its religious work that it gives to securing and operating a building, if it will work along movement lines such as are discussed here, or other lines that will be as effective as these. It cannot do this in one year, but with the continuous administration of such a policy, and faithful adherence to a spiritual conception of its mission, this broad result can be achieved. True, it has not been done as yet, but that may be due to the fact that all the years of our corporate maturity and strength have been given to other phases of Association development, plant construction and educational work, for instance. We all ac-

cept in principle that the effective range of a live local Association in its movement aspects is all the major groupings of men and boys of a city, and thus the field of the movement is city-wide.

2. *As an Institution.*

But with the institutional aspects of the local Association the case is not the same. Experience indicates that an Association building cannot expect to penetrate into a community deeper than about one mile, not farther than about twenty minutes' walk from the plant, and not across natural or artificial barriers, such as a wide river or large railroad yards. The currents of traffic and intercourse are broken by these obstacles. It is only the most earnest and energetic who go long distances, or over real difficulties, to secure the institutional benefits of the Association. Our institutional occupation of a city field is not greatly extended by building newer buildings, longer, higher, and wider. A circle a mile in radius is the effective range of a city Association build-

ing. Beyond that the hits, to continue the military expression, are increasingly scattering.

The upshot of it is that the Association leaders realize that if the Association is to serve a whole city along institutional lines, it must do two things. First, have a complete plant for each large natural division of the city, and second, do a lot of institutional work in places other than the Association building, with volunteer leadership resident in the area served and employed leadership not tied down to a large Association building.

IX. Classes Reached.

Among what classes of men and boys is the Association in effective operation?

Let us not beg this question by saying that in America there are no classes. We all know that there are, the saving feature of which situation is found in the fact that the classes are not hard and fast castes. They are open classes; the lines of demarcation

are not sharp; the progressive may pass from one class to the higher ones.

Now the answer to this question reveals the area in which, strangely enough, the Association as a movement and as an institution is most alike. This is the respect in which the movement and the institution resemble each other most. For the answer is, in each case, The Association is effective with all classes, both as an institution and as a movement. The same institutional features do not appeal to all classes, but each class is served by the institution with features appropriate to its needs, and thus all are served. The newly arrived immigrant laboring man has his classes in English and Americanization; the banker has his afternoon gym class and electric-light bath; the clerk, his room in the dormitory; the mechanic, his classes in machine design; the grammar school boy, his club and gym class; and so on, through all ages and groups.

This answer is true in relation to range and type. When we ask as to quantity and proportion, the answer is that we serve and

interest chiefly the great middle class to which much of America belongs. Looking even more closely, we see that our contacts are more with the commercial than with the industrial classes; but the industrial emphasis is increasing, and there are many purely industrial Associations.

The same observations as to the breadth of this work hold true of the Association as a movement. As illustrations, think of its strength among these groups: students, business men, employed boys, high school boys, professional men, men in industry, colored men, railroad men, and rural men. And there is depth as well as breadth.

A restrictive qualification should be mentioned. In Richard C. Morse's phrase, "The Association is for the starting out, and not for the down and out." While Association men, both lay and employed, render help to men who have failed in life and in character, and have sunk beneath both the economic and moral horizon, these men are not the field to which the Association addresses itself. In the division of function, these men

are the field of the rescue mission and the Salvation Army, the Charity Organization Society, and certain types of settlements. Work for down-and-out men should not be carried on in the same plant with work for the up-and-going young man or boy. The two duties cannot be discharged by the same institution. Theirs is rescue work; ours is prevention, conservation, and construction. But this restriction of field and function applies only to the use of the institutional features of our work, to the use of Association buildings. As Christian men in a Christian movement, we are often called upon to serve in a rescue capacity, and some of our happiest experiences have come from our efforts to reclaim men far gone, men we have met on the street or in prisons, or who have come to our buildings in search of a helping hand. In many of these cases of our personal rescue work we use the equipment and help of other agencies, but no true Association man is deaf to the call of the down-and-out man needing help. Those occasions of reclamation from the depths, however, are incidents and not

the work for which our buildings are equipped. The reclamation of the far-gone and the direction and occupation of normal youth are tasks that are not advisedly undertaken together.

X. Publicity and Advertising.

What bearing have publicity and advertising upon these two phases of Association work, the institution and the movement?

1. *Upon the Movement.*

Much of the work of the movement consists in personal work and discussion groups. The extensive reporting and advertising of personal evangelism does more harm than good. Study groups can be furthered by dignified advertising, and of course meetings and forums need a good deal at some points. But taking it by and large, the movement proceeds quietly and with no beating of drums.

2. *Upon the Institution.*

Here is the field for publicity. To create atmosphere in which members and secre-

taries can work effectively to get men into classes and courses, and to avail themselves of privileges designed for their use, requires the best modern advertising brains. While even here reliance must ultimately be placed upon personal contact and hand-to-hand solicitation, the men and boys that we wish to bring to our buildings must be told that they exist, and told just as attractively and effectively as they are advised of the existence and high merit of cigarettes, chocolate, shows, and gentlemen's furnishings. The art of conviction and salesmanship through print and picture is one we may well cultivate for the promotion of our institutional service.

CHAPTER VI.

Characteristics Analyzed.

Fourth Group.

In this chapter we will discuss the nature of a member's connection with the Association, what it is that leads him to seek such connection, and the training appropriate to the situation.

XI. Nature of Identification.

What is the nature of a member's identification with the Young Men's Christian Association?

1. *With the Movement.*

a. To those who really join the Association movement the tie becomes a real and personal one. They put their essential personality into the enterprise, release themselves to it and its work. To them the move-

ment is "we" not "you." The Association is theirs indeed, and they think of themselves as Association men. Such members become intimately bound together. In terms of metals there is a fusion. In mathematical terms, the group is a product, more closely knit together than a sum. To use the sociologist's word, there is an integration.

b. This integrated group is consequently a permanent group. Enlistment in the movement is for an indefinitely long period, the work becomes a lifelong interest, for the enterprise is an extended one, as continuous as men themselves. Much as may be accomplished there is always more to do. No definite number of months can be assigned to the task of building Christian manhood. This enlistment is "for the duration of the war," and the war is a long one.

c. In the next place, this group has been formed to serve others. Its goals are external to itself, unselfish, altruistic. True personal growth is sought, and the interests of the movement conserved, but this personal growth is the pursuit of the Christian

ideal of self-realization, and the development of the movement is sought in order to increase its ability to serve.

d. It should be observed again at this point that identification with the movement and participation in its work involve a certain degree of like-mindedness, especially in religious ideals. Only with those among whom there is some measure of similarity in religious thought and expression can there be harmonious progress in the promotion of the Kingdom. This deep sociological fact of consciousness of kind, and not a narrow sectarian prejudice, is the root of the North American Association's long insistence upon evangelical church affiliation as a basis of active membership. It is the shallow and not the deep student of sociology and religion who thinks that this is something to be put lightly aside. In his recent book, "Studies in the Theory of Human Society," Professor Giddings again stresses this matter of like-mindedness as a basis of congenial and workable social groupings.

e. Finally, this movement group is the

responsible group, responsible for both the movement and the institution, responsible for both policies and finance. Upon their shoulders ultimately rests the whole enterprise.

2. *With the Institution.*

For many of those who use the building privileges, identification with the Association will be expressed in terms more or less the opposite of those used for members of the movement.

a. The institutional privilege-user does not release his personality to the group he is with to the extent that the movement member does. To use a sentence of Cooley's, "He leaves his personality as a whole outside the group." He often thinks of his real self as outside the Association, or at least he does not consciously think of himself as within it. That is, if he is an institutional member, and not a movement member also. The overcoming of this impersonal identification is, of course, one of our tasks. We hope to

win them to the movement and all it stands for.

We cannot speak of these men as fused, as are molten metals. They are like miscellaneous articles in a bundle. The bundle, the whole, the Association, is with them an incident, not an object. They are united as a sum, or even as dissimilar units that cannot be summed. This is due to a withholding of personality, a reserve of self, a willingness to be only in, and not of. Their similarity is to customers in a store, passengers in a street car.

This may be all right. Customers, passengers, users, are good things, have their social justification. Would we could serve more of them. Only let us not deceive ourselves in this matter and think we have members because we have men.

b. This is a transient group. They enroll for the use of a privilege, and drop out when they have received that for which they joined. This group changes with the passing days. They are a procession.

c. While the movement members are the

serving group, the institutional members are the group served. This is no reflection upon them. It is a perfectly honorable thing to be served in the area of one's need. This is an analysis and not an arraignment. Indeed we build our building in our very desire to render them this service. But the fact remains a fact that the only identification many of these men and boys have with the Association is a receptive one. We fall short of our duty if that remains all, however.

d. The only like-mindedness absolutely essential in this matter of institutional membership is a common recognition of a personal need and a willingness to have it met at our hands. Social congeniality plays some part in this willingness, but religious belief or its lack does not enter into consideration. Of course consciousness of kind within the group strengthens its ability to work together.

e. This group feels much less responsibility for the success of the enterprise than is the case with movement members. They

may work for a particular feature because of their desire to benefit by its continuance, and even work to strengthen the whole service of the institution because of altruistic conviction of its value, but when this takes place they cease to become privilege-users, and take on the character of real members.

This analysis of the negative and receptive nature of the membership of many men and boys we now call members represents the condition of things when they first come to us. If it continues to be true of them, as it often does, the fault is partly ours. Perhaps the cure lies, as has been suggested, in not calling them members at all, and in then going after them to win them. To begin, as we do now, with the self-deception on our part that they are real members is to invite the neglect to assimilate them which is characteristic of so many Associations. The first step toward a cure is the development of a sound philosophy of membership.

XII. Elements of Attraction.

What are the elements in the Association

that attract men to it? Why do men and boys join?

1. *As a Movement.*

a. The chief element of attraction in the Association as a movement is its high unselfish purpose. This appeals to a large number of men who see here an opportunity to render a kind of service that both gives personal satisfaction and rests upon their consciences as a duty. In large abstract terms they have a desire to serve mankind, make this a better world, bring in the reign of Christ, establish his ideal of a brotherly world of men living in harmony with God their Father. Quite concretely, they wish to win men to Christ, to learn and teach his way of life, to help young men and boys attain character, escape the pitfalls of the city, earn a living, build strong bodies.

These unselfish purposes find realization in both the movement and the institutional phases of the Association, and vary between extremes that may be designated as personal religious conviction and broad social al-

truism. The fact that the Association embodies those ideals and furnishes opportunity for their expression gives it a drawing power that is very real and winning. Participation in such an enterprise brings a wide range of satisfactions, from a sense of fellowship with God in a spiritual quest to the humble joy of having helped another man or boy. Because men are sons of God, this idealism in the Association brings thousands of strong members into its ranks, and will bring even more such when this aspect of our undertaking receives greater emphasis.

b. Some men join the movement because they know that along the path of work for others lies the way to the preservation of their own best selves. They know that in character, as in war, the best defense is an offense, and so enlist in this cause.

c. Not a few come in for fellowship, a desire to associate with congenial men, and men whose companionship, in addition to being congenial, will be helpful. Gregariousness brings members as well as does idealism.

d. To idealism and sociability add the desire of motor-minded men for a field of self-expression. They want to do things, do things with groups, propose plans, see their ideas take shape, lead or help in projects. In these three appeals—service, sociability, and self-expression—you have a triple alliance that easily accounts for the mounting multitudes of men and boys that belong to the Association movement the world over.

If men come into our movement with these ideas more or less operative in their minds, woe be unto us if we do not insure their realization, and provide for their expression. What a sin is ours if we disappoint ambitions and purposes such as these, if idealism becomes dwarfed in our presence, if men who would crusade in a movement are let down to become mere users of a nice club building!

2. *As an Institution.*

The reason for the drawing power of our modern institutional features is too obvious to need description. No generation in the

history of man has had such complete provision for his social, mental, spiritual, and physical needs as is made by the typical Y. M. C. A. building of this day. Men come because here is a chance to belong to a good club whose fees are within their ability to pay, to satisfy personal tastes and realize worthy ambitions. From such humble things as a meal and a bath up to the great values of health, education, and friendship, almost all the normal needs of man can be met in the building of a modern city Y. M. C. A. This, of course, accounts for thousands of the men and boys in our membership, from the working boy in the night school to the business man in the noonday gym class.

What an asset for helpfulness! What a field for service! Are we not proud that this magnificent institution is a Christian possession? Indeed, what else but Christ in the minds and hearts and purses of men could have produced this building and its work?

XIII. Training for Membership.

How should members be trained for mem-

bership in such an Association as we have been considering?

1. *In the Movement.*

The training of anyone who is to follow a vocation may be thought of as consisting of five elements, or aspects, leading to the possession of five results of training, to the possession of the knowledge, skill, habits, ideals, and attitudes that make for success in the characteristic situations and acts of that vocation. These five elements are best acquired in actual connection with each situation or act, rather than sometime before, in preparation. When the performance of a particular function is a matter of business immediately at hand and under way, those elements of training that add to skill in performing that function have a larger chance of being effective than if they are taught in advance of and apart from the function. In other words, skill in skating on ice is acquired on ice and not in a lecture room the summer before. Just so the way to train men for committee service in the Association move-

ment is to set them at tasks and then relate the training to the piece of work as it proceeds.

The training of volunteer workers in a large and thorough way may be undertaken according to some such program as this:

a. Make a list of all the things volunteer workers do, grouping them in natural groups of some sort, such as physical department activities, social activities, and educational activities.

b. Make a sort of job analysis of each of these tasks, including a statement of the goal in mind, and the steps and elements of the task.

c. Make an analysis of the training necessary to the skillful performance of each task, the knowledge, skill, habits, ideals, and attitudes that make for success in that connection.

d. Find the right, or nearest right, man for each piece of work.

e. Enlist him in this piece of work in a way that will release his energies into the

task and make it a real piece of self-expression.

f. Give him such help as he needs in planning his work.

g. As the performance of the task proceeds, supervise, inspire, and coach to the extent necessary. This help may be given in personal contacts or in group conferences on difficulties.

h. Use the performance of a piece of Association work as an occasion for enlarging the worker's idea and understanding of the movement, its history and principles and methods, especially as these relate to that particular situation.

i. Vary and enlarge his experience, leading him into more difficult pieces of work and larger opportunities.

As a general thing, we err by attempting to do all the thinking and planning ourselves, instead of getting the worker into the task in a way that gives him a chance to work out his own plan. A correct process from the point of view of securing the largest interest of the committeeman and promoting

his largest growth proceeds through five stages, of which the key words are Situation, Purpose, Plan, Execution, Judgment.

a. *Situation.* A man or boy is led in conversation to see the spiritual and social needs of a group of which he is a member or into which he may easily be introduced. The more fully he discovers this situation himself, the more likely he is to want to do something as a result of his discovery.

b. *Purpose.* The facts of the situation lead to the birth of a purpose to help. A self-born purpose is more likely to lead to action than is a purpose handed to one by another.

c. *Plan.* Immediately a purpose is born in the heart of an active man his mind begins to devise a plan to make his purpose effective. Having decided to help this group of men or boys, our prospective group leader begins to lay out his campaign. We give him such help as he needs, in conference and literature.

d. *Execution.* He goes to work with his group. We supervise his work, coach him

where he needs coaching, and keep his interest and enthusiasm from waning. We help him secure the skill, knowledge, habits, ideals, and attitude necessary to success in his enterprise.

e. *Judgment.* From time to time we lead him to pass judgment upon his work, to see how well he is succeeding, and to help him learn the general lessons to be derived from his experience.

Just this same psychological history of a project applies to all the work of the Association, getting members, conducting socials, raising money, leading Bible classes, laying out programs, managing a plant, conducting gym classes, and what not. Where several men are doing the same sort of thing, the training process is strengthened by frequent conferences on their mutual problems. The simplest program for these leaders to follow in these leaders' group meetings is found in these questions:

a. What did you do last week?
b. What features succeeded best?
c. Where did you have difficulties?

d. How may these be overcome?

e. What shall we do next week?

Among the most effective processes in training volunteer workers may be mentioned the following. Obviously quite a few paragraphs could be written on each of these elements of a worker's training program. This task is reserved for a later date.

Processes That Train Workers

1. Actual experience in Association tasks.

2. Committee meetings for report and conference.

3. The reading of books about the Association.

4. Personal coaching.

5. Personal workers' groups.

6. Leadership of Bible classes and discussion groups.

7. Leadership of gymnasium classes.

8. Leadership of educational clubs.

9. Participation in the three above groups.

10. Reading *Association Men.*
11. Attendance upon Association conventions.
12. Directors' meetings.
13. Annual dinners.
14. New members' dinners.
15. Dinners for visiting Association men.
16. Visits to other Associations.
17. Summer schools and conferences.
18. Special institutes.
19. Retreats.
20. Participation in campaigns.
21. Parlor conferences.
22. Special talks by experts.
23. Discussion during friendly association.
24. Definite studies of Association departments.
25. Conference with leaders of other agencies.
26. Work on commissions to study problems.
27. Correspondence with workers elsewhere.

28. Study of the literature on present-day problems.

29. Study of the teachings of Jesus.

30. Group meetings for prayer for our work.

31. Study of the literature of personal evangelism.

2. *In the Institution.*

Having said this much about training for participation in the work of the movement, training for use of the institution and for its promotion can be treated more briefly. It is necessary to add only those phases of training not implied in the previous section. Of these there are four.

a. An explanation upon joining as to just what the Association is, so that the applicant may know of both the movement and the institutional aspects of the Association, and enter either or both as he desires.

b. A conducted tour of the building so that the new man or boy may know what privileges are available, and how each is to be found, secured, and used.

c. Introduction to those with whom the new member or privilege-user is to come in contact, including secretaries, teachers, attendants, class and club members, and other participants. Much of this introducing can be done by volunteer workers who act as sponsors for newcomers.

d. Training in the special department in which the man or boy elects activities, proceeding from participation as a beginner to service as a volunteer or paid group leader, and service on a committee.

As institutional members catch the spirit of the movement and desire to take part in it, they enter into the training experiences already suggested for movement members.

These sections on the training of members are but a sketch, an outline, a suggestion. The elaboration of plans for training volunteer workers and the systematic employment of such plans is one of the most fascinating tasks before our leaders. When we consider what the Association has accomplished with its present more or less haphazard methods of training its members, we see that the

possibilities of the movement and of the institution, when we adopt real training processes for the induction and development of our lay workers, are beyond the limits most of us have as yet let ourselves imagine.

CHAPTER VII.

Characteristics Analyzed.

Fifth Group.

XIV. Life Values.

What are the life values with which each phase of the Association deals?

Sharp contrasts in description and neat analyses in presentation are often not quite true just because of that very sharpness and neatness. For lines in real life are not often clear-cut and distinct. Values merge into one another. There is real profit, however, in taking the high and the low lights and seeing them in contrast. Even the places where the tones almost meet are better understood for having considered each where its value is simplest and clearest. So much by way of warning that the contrast that immediately follows is, changing the figure, a contrast of poles. There is an equatorial

belt where the difference between north and south is not very great, where the movement and the institution not only meet but deeply penetrate each other, giving institutional characteristics to the movement and qualities of the movement to the institution.

1. *The Movement.*

The values with which the Young Men's Christian Association deals as a movement are spiritual. It has to do with what are ordinarily considered the higher interests of life. The Association movement seeks to influence men and boys in the realm of their religious convictions, ethical standards, moral ideals, personal and social conduct. It bands together men and boys who wish to give God the right place in their lives, and who become a movement by associating their efforts to extend the application of this principle. The Association is a movement just to the extent that it moves men and boys to apply the teachings of Jesus to their relations to God, to their relations to their fellow men, to the problems, opportunities,

and materials of life. It deals with religious knowledge, moral discipline, social relations; it seeks to secure the application of a spiritual interpretation of life. It is in view of these things that we say the Association as a movement deals with spiritual values.

2. *The Institution.*

But this idealistic movement, as one of its expressions, maintains a great institution which for "having its feet on the ground" satisfies the most practical of minds. The values it deals with as an institution are health of body, vocational training, properly chosen jobs, mental growth, leisure hours morally spent, wholesome food, clean, restful sleep, helpful companionship, scientific enlightenment, preparation for constructive citizenship, broadening knowledge. As an institution the Association deals with values well described by our terms educational, social, physical, industrial, commercial, and vocational.

Yet we must remember, as was pointed out above, that we are dealing with pre-

ponderances in this analysis, and not with sharp boundaries. We are not, however, far afield when we say that the movement deals with practical spiritual values, and the institution with spiritualized practical values.

XV. Officers, Directors, and Committeemen.

Upon what basis should men be chosen to become officers, directors, or committeemen of the Association?

Here structure must follow function. The men to lead this enterprise must be chosen in the light of the nature of the enterprise and its objectives. After what has been said in these pages about the purposes and work of the Young Men's Christian Association, specifications for its volunteer leadership can now be drawn. The leaders should be men of this sort:

1. Men who associate comfortably with each other, for this is an association.

2. Men who are organizable, and who can organize, for this is an organization.

3. Men who are brotherly, for this is a brotherhood.

4. Men who are moved by spiritual impulses, and who move, for this is a spiritual movement.

5. Men who desire to serve their fellow men in practical ways, for this is an institution for service.

6. Young men, for they have the energies of youth, and the courage of optimism. Young men, for they are not committed to too many other enterprises. Young men, for they have years before them in which to carry plans to completion. Young men, for this is our very name.

7. Christian men; Christian in belief, in confession, in conviction, and in action, for this also is part of our name, and, even more, Christian is our mission. Yet in the activity of this movement we must always provide a place of work for the man who is facing toward Christ, but who has not yet committed himself to his leadership.

8. Men of large ability, for the growing opportunities of this movement and institu-

tion demand for their realization the best talent the nation affords.

9. Men of lesser talents also, for an army is not all generals.

10. Men, in brief, with the character, willingness, and ability to project the movement and manage the institution.

XVI. Other Questions.

This group of fifteen topics by no means exhausts the list of questions which must be answered from both the point of view of the movement and of the institution before they are answered correctly. The preceding pages cover only some of the problems related to the general thesis of the book, and leave numerous other questions unanswered. They do indicate a process, however, which many will find it interesting and worth while to carry further. Almost any question about the Young Men's Christian Association is most helpfully analyzed for treatment if this dual nature of the Association is kept in mind; and at times all five of the words with which we started should be brought to bear

upon the discussion. Of that the section just previous to this one is a case in point.

The formulation of our opinions on these fundamental matters must result from searching study. Such a book as Urice's "The Theory of the Young Men's Christian Association" is a most useful guide. Its 125 pages consist entirely of questions and directions as to how to proceed to work out answers. It is thorough and searching. The questions that follow are from this book, and are given as illustrations of the kind to which the method of analysis and treatment worked out here is applicable.

1. Why does the Association have a membership? P. 2.

2. What should membership in the Association mean? P. 2.

3. What are the duties and responsibilities of committees and boards? P. 8.

4. Just what real need is there for a Y. M. C. A. in a community? P. 29.

5. What types of activity should comprise the scope of the Association's program in a community? P. 36.

6. How much of the Association's effort should be given to building up its own organization, and how much to supplementing other institutions and organizations? P. 51.

7. Why does the Association conduct activities other than those distinctively religious? P. 67.

8. What should be the main objective of Association work? P. 82.

9. What are adequate tests of results of the Association's work? P. 91.

10. Why, if at all, should an organization like the Association have buildings? P. 95.

11. How should the Association's budget be divided?

12. Just what help do the local Associations most need from the general agencies? P. 15. ("General agencies" is used for brief reference to state and international committees, the Association colleges and summer schools.)

CHAPTER VIII.

An Appraisal.

Now in a concluding chapter let us examine and appraise four elements in the present Association situation that have a bearing upon our general theme, the essential nature of the Young Men's Christian Association as a movement and as an institution. First, the elements of loss if the movement aspect of the Association is not kept active and dominant. Second, certain elements of value in the institutional phases of the Association. Third, the Association's growth into a major institution of society. Fourth, the Association as a permanent interest.

I. Elements of Loss in the Submergence of the Movement.

The danger of the present tendency to promote the institution and somewhat neg-

lect the movement has been referred to. It seems well to analyze this further and so discover just what loss is involved if we do not work toward a revival of our interest in and promotion of the Association as a spiritual enterprise.

1. *Loss to Our Present Members.*

a. They are deprived of an opportunity for spiritual growth through the effort to win other men and boys to Christ, and to extend his rule in their lives, and of the joy such effort brings.

b. They fail of the incentive to personal Christlikeness and study of the Bible that comes from the effort to win others to that life. Even Jesus felt the pull of this incentive, saying, "For their sakes I sanctify myself."

c. They are exposed to a material interpretation of life, instead of arrested by the claims of religion.

d. They are fed stones when some come for bread. One figure not found in our Year Book is the number of men who join

the Association to find God and do not find Him.

e. They suffer dwarfing of the spiritual life through lack of opportunity for its expression.

f. They fall into sin, or fail to break from it, when aggressive religious work on our part might have saved the situation.

2. *Loss to Our Employed Leadership.*

a. Older secretaries, involved almost exclusively in the administration of a great institution, gradually lose both enthusiasm for, and power in, religious work.

b. Younger men, drawn to the vocation by the appeal of idealism, find their expectations disappointed and drop out.

c. Those of the staff whose duties are essentially institutional fail to receive the inspiration and satisfaction of participation in a genuinely character-building undertaking.

3. *Loss to the Church.*

The Young Men's Christian Association, functioning as a spiritual movement, effec-

tive in religious work, can recruit thousands of men and boys for the Church because of its wide contacts, and can train thousands for service because of its wide program. Not to do this is a great loss to the Church.

4. *Loss to Society.*

The social order is scarcely Christian. If the Association fails to use its opportunity to make the major social adjustment of right relations to God and the resulting adjustments of right relations to men, a great loss to society is involved. Society needs every Christian man at work for a better day.

5. *To Christ and His Kingdom.*

Note that these losses are cumulative; they pile up. Failure at one step involves greater failure later on in the sequence of interests. A loss to a single member is soon seen as a loss to the Church, to the whole social order, and to Christ Himself, leader in the great advance. Cumulative, not only as of today, but when we think of the next generation of boys, and the next.

6. *To Our Own Association Enterprise.*

We return to a very personal consideration. Can our own institution live if the movement becomes weak? Here in Europe, where this particular chapter is being written, people have seen our war work for soldiers, and now want these same things for the men and boys in civil life. It is the institution they want, for that is all they know about the Association. But can we plant the institution so that it will live and grow without planting the movement? Can Poland have the fruits of the Young Men's Christian Association without having its roots and its trunk? For such the movement aspects of the Association are in their relation to institutional benefits. The absolute necessity of planting the movement in Poland, in order that Poland may have the fruits of the institution, makes vividly real to us the same necessity of maintaining the strength of the spiritual aspects of the work at home in America. No movement, no institution.

7. *To the Founders and Early Leaders of the Association.*

With many, this consideration will not weigh heavily. It will seem too distant and leave them cold. But with some it is real. These men put time, money, prayer, and labor into making this a spiritual movement for young men. We must not disappoint their expectations. We must do honorably by our predecessors. It must not be true of us, to use a phrase of Joseph Conrad, that "we are their successors, but not their descendants."

II. Elements of Value in the Institution.

Let us remember our point of view. It is not that we should have less institution, but that we should have more movement than we have at present. The institution, in this appraisal, is seen to have at least eight great values.

1. It is the means of a vast amount of institutional service to all sorts of men and boys, made possible only by equipment.

2. It is the first contact the Association has with thousands who otherwise might not come within its influence, the influence of the movement.

3. It is a great vote of public confidence in the Association, is this splendid array of buildings we have piled up all over North America.

4. It is a powerful advertisement, proclaiming our presence, our purposes, our program, and our progress, bringing us members, workers, friends, money, and opportunity. It gives the Association impressive visibility.

5. It is a solid element of permanence. These large buildings, an indication of both intention and ability to stay, themselves add to that very stability.

6. The institution is the flywheel of the movement. It may slow it down on the stroke of the piston, but it in turn takes up enough energy to carry the movement over its dead centers. The possession and use of great institutional plants gives the Associa-

tion the necessary momentum to carry it over periods of lessened spiritual enthusiasm.

7. It is the institutional equipment that enables us to put our belief in fourfold manhood into practice. In other words, without large buildings the Association could not be true to its own fundamental convictions, and build all-round men and boys.

8. The institution is one half of the Association, the other half being the movement, and neither half is a whole.

III. A Major Institution of Society.

There is confusion of thinking in some quarters on the subject of the Young Men's Christian Association as a supplementary institution. This line of thought begins with the true statement that the Association supplements the home, the Church, and the school. The error arises when it is then stated that therefore the Young Men's Christian Association is a supplementary institution, in the sense that it merely helps out in a few odd and varying places, and has no major function of its own, its function being

to supplement. Let us examine this theory and line of thought.

The home, the Church, the school, and the state are often referred to as "the fundamental institutions of society." To this list some would add work. The exact number does not affect the argument. But just what is meant by fundamental? Of vital importance to the present order? In that sense of the word the term is well used. But the connotation in the minds of the users of the word is larger than that. They use fundamental as meaning dating to the foundations, from the beginning until now; hence these only, and no others forever. But this is bad sociology and worse history. It is not hard to find the place in history when there was just one fundamental institution, the patriarchal home. Here the father was an embodiment of other functions than that of parent and provider, being priest, ruler, and teacher. These functions all gradually became separated from the home; and the Church, the school, and the state became major institutions. In this sense there is

only one fundamental institution, and that is the home. All through the ages it has been giving off its functions, each of these gradually becoming major institutions, until the industrial revolution just about finished the job, depriving the home of most of its tasks, except that of reproduction and early nurture. Take the features of modern life, and see how they are the institutionalization of previous home functions: manufacture, agriculture, schools, hospitals, restaurants, barber shops, churches, dormitories, clubs, places of entertainment, and others. The whole series started in the home, branched off, and are in process of becoming major institutions, some being much further developed than others. Is the Young Men's Christian Association one of these developing major institutions? The question is worthy of examination.

Let us try another term. Suppose we refer to the home as the primary institution, and to others as derived. Some of these derived institutions are of major, some of minor, importance. They supplement other

phases of life, it is true, but that is not the important fact about them. The fact of importance is their own distinct function. So, while the Young Men's Christian Association indeed supplements the home, the Church, and the school, that is not the chief fact about it, and therefore not the one from which it should derive a classification name or term. It has its own clear-cut duties and functions, its distinct place in social classification. It is not a supplement, any more than shoes are supplements because they supplement trousers, coat, and hat. Their distinct function makes them institutions in their own right. They do not have to apologize for being, and say they exist merely to supplement trousers.

The Young Men's Christian Association exists to meet certain needs of young men, needs largely created by the industrial revolution of the nineteenth century, with its consequent growth of manufacture, commerce, and cities. Certain facts about it make it look as if the Association would become one of the great minor, if not, indeed,

one of the major, institutions of the social order. It is becoming an outstanding feature of modern life.

All this in the interest of clear thinking; for what we do in the work of the world will largely depend upon our own conviction of our place and function. Let us not restrict our growth in service by the inhibition of an incorrect term, and a wrong interpretation of the place of the Association in social organization.

IV. The Association as a Permanent Interest.

If the Young Men's Christian Association in its dual aspect of movement and institution is the agency for spiritual and social progress represented in these pages, participation in the promotion of its program as a volunteer worker is one of the most rewarding and profitable lines of activity to which a man of strength, character, and energy can give himself. In the younger and middle years of life men take on connections and interests which with the passing months be-

come their major attachments and avenues of self-expression. They become identified with movements and causes to which they not only give time and advocacy but for which they in verity live. This is especially the case with young men just out of college, or just entering business. To such men, with life before them and a world of need about them, the Young Men's Christian Association is a splendid way of taking hold and of relating themselves to the world's work. No man should avoid the responsibilities or forego the joys of such service. The Association is a practical and attractive field of permanent work and interest.

Major Beardsley, of Kansas City, speaking to a group of young college men some twenty years ago, said, "No man's life has amounted to very much until he has united it to some great cause." Men really find themselves in, and are in turn remembered by, the causes to which they give themselves. The cause represented by this presentation of the nature of the Young Men's Christian Association is an attractive life-interest—attrac-

tive because of the needs to which it ministers, the returns it brings, the self-expression and development it affords, and the companionship involved in the promotion of the enterprise. Young Sir Philip Sidney is quoted as having said somewhere in his correspondence, "If there are any good wars, I shall attend them." This extension of the rule of Christ in the hearts and lives of men and boys is a good war.

Crossing Sixth Avenue at Twenty-eighth Street in New York on his way to work, a man saw a fine team of great gray horses pulling a wagon. Prompted by curiosity to see what the load was, he looked into the end as the wagon passed. It was empty. They were pulling an empty wagon. Are there strong, capable men in the Young Men's Christian Association who, so far as the work of making this a better world is concerned, are pulling an empty wagon? Then let them now take on a due share of the load, and make this movement move, and the institution serve, a very power of God in a city of men and boys. Then shall we in great

truth, and in the cause of Christ, be all that the words movement, institution, organization, association, and brotherhood should mean.

This desired end is "ready to come into being as our wills turn toward it."

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